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Community news and information

Let a hundred flowers blossom, let a hundred schools of thought contend.

REFERENCE ONLY

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SHORTS

News brought to you by: Liberation News Service, Underground Press Syndicate, WIND, and Bird on a Wire News Conspiracy!

BE CAREFUL WHO YOU SAUNTER WITH

(FIFTH ESTATE)--Nothing could have been more astonishing than the news that Robert F. Kennedy Jr. had been arrested in Massachusetts on a charge of "sauntering". Police seldom book anyone for sauntering any more because it is so difficult to make the charges stand up in court. With a good, slick lawyer, you can beat the rap nearly every time.

Many cases have been thrown out after witnesses for the prosecution became confused during cross-examination and admitted that they were unable to distinguish between sauntering and dawdling. Dawdling is, of course, far more commonplace and socially acceptable. There is even a move afoot in at least one state to legalize dawdling. But that may be going too far.

As for sauntering, there is no doubt about the need for strict enforcement of anti-sauntering laws. Visit any American city and you will find scores of hard-core saunterers on the streets. Moreover, recent Congressional testimony indicates that organized sauntering rings exist in some areas.

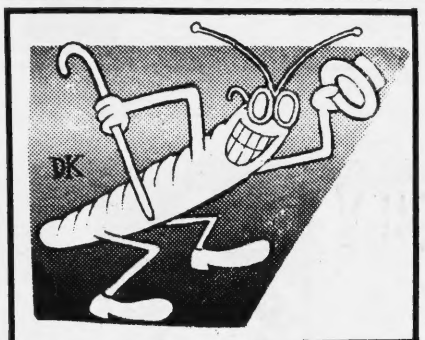
DON'T TELL ME WHAT TO DO

MEDFORD, ORE. (BOWNC)--When a Southern Pacific train approached an intersection here Wednesday afternoon, there was a car in the way.

A railroad official ordered the car off the tracks. The motorist contended that he couldn't move his car because it was trapped by vehicles ahead and behind in stalled traffic. He said the train had better be stopped.

Neither man budged, so the train inflicted minor damage on the right rear fender of the car--a city-owned vehicle driven by Medford Police Chief Floyd Clower.

No citations were issued.



"BUG LADY" VISITS THE GREAT COCOON IN THE SKY

AKRON, OHIO (BOWNC)--Funeral arrangements were being made Thursday for Mrs. Eunice Merton Bordner, a weather forecaster who based her predictions on the size and color of caterpillars.

Mrs. Bordner, 77, who died here last Wednesday, wrote the annual "bug barometer" that forecast the severity of Ohio winters. Mrs. Bordner was the first woman to graduate from the Ohio State University's School of Horticulture.

DO WUTCHER TOLD

CONWAY, ARK. (BOWNC)--Four Arkansas men must wear pieces of copper wire around their wrist for one year as punishment for stealing several reels of the wire. Circuit Judge Rossell Roberts also said as a part of their sentences for robbery, the men, ranging in age from 17 to 30, must write him a letter every week and be in their homes each night by 10 P.M.

PORNOGRAPHIC PEANUT BUTTER

JOHANNESBURG, SOUTH AFRICA (LNS)--Peanuts and peanut butter have been banned by a leading Johannesburg white girls high school because they are believed to be, according to ancient taboos, sex stimulants. Every school child was encouraged to take a peanut butter sandwich to school for recess, but not now.

LOVE YOUR NEIGHBOR (EVEN IF HE IS A TOAD)

(FIFTH ESTATE)--More than 3,000 frogs of four different varieties fought a furious battle lasting more than six hours near Kuala Lumpur, Malaysia. Local newsmen reported that at first, only 50 frogs were involved but soon the numbers swelled. About 1,000 people assembled to watch the frogs bite and tear at each other. Many were dead at the end of the battle. According to local inhabitants, the war is an annual event. Actually, zoologists say that the event is a sexual orgy. The deaths of the frogs was blamed on venomous toads who joined without invitation in the frogs' love-in.

DOPERS DELIGHT

(KALEIDOSCOPE)--San Francisco's mayor Joe Alioto announced a couple of weeks ago that it is okay to smoke dope in San Francisco. "I don't intend to use precious police power against marijuana just on the basis of use and possession."

The amazing thing is that Alioto's announcement seems to be true; there have been almost no busts for possession of grass in the last couple of months.

the adventures of
FAT FREDDY'S
CAT
COPYRIGHT © 1971 BY GILBERT SHELTON
SEE THAT DUDE OVER THERE? HE'S CALLED THE DOGCATCHER!
... AND WHEN HE CATCHES A DOG, HE TAKES IT OFF TO A PLACE CALLED THE POUND...
... AND THEY PUT IT IN A CHAMBER AND GAS IT TO DEATH!
WELL, IT SOUNDS LIKE A GOOD IDEA TO ME!
HE DOES CATS, TOO..
YOU'RE JOKING! THAT COULDN'T HAPPEN HERE IN AMERICA!
FEND

BIG DEAL

Yup, it really is a BIG DEAL. You make $12.50 by selling 100 papers. And besides that, you make 12 cents and half a penny on each paper, no matter how many papers you take. So just stop in at 529 Cedar Ave. S. in the upstairs part of the Liberty House and pick them up. But please don't rip them off cuz we're already in debt. See you in the streets.

The crew of the good ship insanity this week was--Vicki, Vicki, John, Rita, Frank, Bunchee, Mark, Kathy, Rick, Debbie, Bill, Jerry Farber, Phil, Paula, Tony, Peter Pig, Dave, Irv, Maddog; Thanx to the people who gave out the good vibes on Tuesday; The peepuls bakery came through with more goodies this week, and they were gooo-ood; Say hello to Jim, Helen--we miss him and thanx for the chocolate chippers; Thanx to Ray for the sunflower seeds (it seems like all we do around here is eat). And while I'm on the subject of food, I'd just like to say that all is not lost, only hiding; Question of the week--What is a duck? (think about it). See you next week.

The things we need as of today are, typewriters (electric pleez), cars (as many as you can spare), love, lots more staff, ESPECIALLY REPORTERS, rapidographs, donations, chairs (preferrably straight back), any kind of office supplies, a file cabinet or three, and just about anything else.

If you need papers fronted to you or just want to call us people here, call 333-3717 or 333-8471

Meetings held every Sat. at 5PM for (yum) dinner. Bring a jug of wine or something just as good and help us figure out how to make another paper happen. Meetings are also held on Mon. at 1PM. See you there. YIPPIE

Special thanx to Good Times for the cover

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OCT. 2

SANDSTONE MARCH

Demonstrators from Minnesota will assemble Saturday at 10 a.m. in the parking lot of the Minnesota Church Center, 122 W. Franklin. A car caravan will transport participants to Sandstone, 90 miles nw of Minneapolis, for a rally there at 12 noon and a march to the prison.

If you have a car, bring it!

Whatever confusion and lethargy that that may have existed in the wake of the "attempted escape" and killing of George Jackson at San Quentin was quickly dispelled with the brutal massacre at Attica Prison, N.Y. No one who has been around these past few years, who has begun or come to understand what the term "oppression" means, could react and not feel a deep sense of anger, rage and regret at this home-front My Lai. The contradictions could never have been clearer. The humane, courageous approach and highly developed organization of the Attica prisoners contrasted sharply with the brutal, ruthless ways of the ruling class.

But if we were able to react to Attica with visible, public protest, a sense of powerlessness and frustration pervaded the event. The rhetoric of power became a substitute for the reality of power. The Attica protest at the Federal Building locally is an example. Obviously what is required is a certain realization of our limited power at this time without at the same time burning out.

HISTORY OF THE OCT. 2 CAMPAIGN

On August 6th of this year, a group calling themselves the Danbury Resisters issued a statement demanding parole system reform, parole reconsideration for the Berrigans and an end to U.S.-aided political repression in South Vietnam. They also began a fast and work stoppage to call attention to the demands. The prison administration responded by transferring 10 prisoners to Springfield, Mo. On August 9th, 200 people demonstrated at the prison in support of the prisoners. The formation of a Committee of Concern with Daniel Ellsberg, Howard Zinn, Eqbal Ahmad and others to stimulate on-going outside support was announced, and also that a vigil line would be maintained at Danbury(and Springfield) until October 2nd when a bigger demonstration would take place.

By early September, however, outside had broaden considerable to include the Harrisburg Defense Committee, Clergy and Laymen Concerned Catholic Peace Fellowship, People's Coalition for Peace and Justice and others. The killing of George Jackson at San Quentin had encouraged demonstrations at additional targets--Alderson, W. Va.; Springfield, Mo.; Los Angeles County; San Quentin; and Terminal Island, Calif.

Then Attica--and the brutal repression by Gov. Rockefeller and Commissioner Oswald. This prompted a national call for a picket line around every major prison in the country on October 2nd. On Sept. 15, a press conference representing a broad ad hoc coalition of organizations was held in New York, announcing the national campaign. The demands would be:

- -immediate implementation of demands of Attica prisoners
- -the truth about the killing of George Jackson
- -an end to U.S. staffing and funding of Con Son tiger cages in South Vietnam

LOCAL ACTIONS

Minnesota Connections, an ongoing prison visitor service group locally, was requested by the office of the ad hoc coalition to do the coordination for local actions. Local endorsements were gotten from SDS, People's Coalition for Peace and Justice, SMC, MPAC, Honeywell Project, 100 Flowers, Free Angela Davis Committee, Clergy and Laymen Concerned, Harrisburg Defense Committee, Alive & Trucking Theatre, and the Communist Party.

After a number of meetings, this ad hoc coalition has collectively decided that the march will be of a legal, peaceful nature. Civil disobedience was considered but thought inappropriate. Emphasis instead was placed on numerical strength rather than militancy.

Also a list of local demands in addition to the national ones was added. They are:

- -an end to use of prisons as an instrument of political repression
- -the freedom of all political prisoners including Gary Hogan, Connie Trimble, Jim Dombrouski, George Crocker, Walter Collins, Angela Davis, and the Berrigan bros.
- -an end to racist and inhumane conditions in all prisons
- -the end of forced labor and the Federal minimum wage made applicable to all prison labor.

The Sandstone prisoners have added two demands of their own:

- -an equitable parole system
- -an end to the censorship of correspondence

OCT. 2 SCENARIO

Though still to be further refined, the scenario runs generally like this:

A car caravan will be leaving from the Minnesota Church Center (122 W. Franklin) between 10-10:30 in the morning. Since Sandstone is about 90 mile drive, we should be there between 12 noon and 1 o'clock.

At that time a rally will be held in the park in the town at Sandstone. Father Groppi is tentatively scheduled to speak. Also, the People's Coalition, AIM, Free Angela Davis Committee and others will be providing speakers.

From there we will proceed to march the approximately 2-3 miles to the Federal prison. We will try to march as far as we can to the prison parking lot located across the road from the prison. It is there we will present the demands.

The importance of this whole endeavor can not be over emphasized. It is an ad hoc coalition effort, and anytime groups are brought together with a wide divergence of politics hassles occur. We have tried to achieve a working unity that will allow for the broadest possible support and participation. We feel that significant numbers of people converging on major prisons all around the country on the same day can have a similar dramatic effect on the American consciousness as the moratorium/mobe anti-war actions of fall '69. Also, it will show to the prisoners behind the walls that we are with them and that in the future we'll do our damnedest from the outside to prevent another bloody finish like Attica.

BRING YOUR MARCHING SHOES

CAUSE WE'RE GOING

TO MARCH!

ATTICA

PRISONERS SPEAK OUT

The following is a statement drawn up by the inmates of Attica State prison in the week following the massacre. It was given to lawyers who were able to get into the prison to see the inmates and released September 22.

ATTICA, New York (LNS)--We are making this statement to expose the vicious political machine that exists in all New York State prisons. We at this time intend to clog the wheels of that machine. The inhumane conditions at Attica, as well as other New York State prisons have in the past been white-washed and covered up from the general public by prison officials and unscrupulous politicians. In the past all prisoners' pleas for justice have been ignored by all public officials and jailkeepers.

The Attica Liberation Faction came into being in May 1971 for the sole purpose of prison change in a democratic manner. A 28-point "manifesto of demands" was drawn up on July 2nd and submitted to numerous state officials, including Gov. Rockefeller, Commissioner Oswald, and Assemblyman Arthur E. Eve. On or about Sept. 2, Commissioner Oswald and two of his aides visited Attica prison for interviews with Frank Lott, Chairman of the Liberation Faction and other inmates. Superintendent Mancusi was present. Commissioner Oswald assured Mr. Lott that changes were being immediately made on issues that didn't require legislation. Mr. Lott went on to state that as long as Warden Mancusi and his racist administration were allowed to supervise the men at Attica, trouble would follow. Mr. Lott called for the removal of Warden Mancusi; Dr. Williams and Dr. Steinburg, prison doctors; and the food service manager; all in the presence of Warden Mancusi.

Prior to Sept. 9th, the Attica Liberation Faction had moved to higher ground. A body of men in each block were assigned to teach men English, math and history. Frank Lott, Donald Noble, Herbert Blyden, Peter Butler, and Carl Jones El are among the men that donated their time to aid men in all phases of education--something that Mancusi failed to do. As long as there are jailers like Mancusi, Vincent LaValle, DeLong, Bergan Fritz, and the likes of them there will always be unrest in our prison system. They have all the answers. Their policy is them against us--we don't want to hear it. New York must set up rehabilitation programs in the prisons.

We are not criminals, nor are we enemies of the people. Government and public institutions are established to serve and promote the needs and welfare of the people. Why must they subjugate and exploit us through the labor process and oppress the people of America through increasing taxes, paying for emergency health care, transportation, housing, food, etc. when everything is "pay on the spot" or credit with interest. Looking at this objectively this capitalist system creates opposing tendencies among ourselves; examples: racial, religious and class biases. Our job as concerned people is to expose the system, which is really run by approximately 400 families (DuPonts, Rockefellers, Fords, Mellons, etc.) and show that these people, a minority, are only a breed infected by money and have no concern whatever for the people in general. True, we have truthful representatives in our government. However, they are puppets whose strings are pulled by that monopoly of families.

We have discovered, as Madame Binh no doubt knows, the frustration of negotiating with a political system bent on genocide. Killings are being committed not only in Viet Nam, but in Bengla Desh, Africa, and South America. Is it not so that our Declaration of Independence provides that when a government oppresses the people, they have a right to abolish and create a new government? And we at "Attica" and all revolutionaries across the nation are exercising that right! The time is now that all third world people acknowledge the true oppressor and expose him to the world!!!

Facist control has been instituted through various devious means in all concentration camps here in Attica and all through New York State. For instance: even though black and Puerto Rican brothers number conservitively 85% of the total population of these contemporary plantations we are collectively allotted only 1% of the controlling inmate positions.

Just as Hitler instilled fear in his concentration camps, so has Rockefeller, allowing and sanctioning the same tactics to be perpetrated here; the Facists deal with fear and psychological control, such as not allowing grown men to talk when we walk down the halls; marching us to and from each meal; segregations of facilities, such as black and white Ice!

The facist regime can only exist when fear is the controlling factor. But when intelligence is used, then the facist pigs must resort to violence to cover up their atrocities against the poor people.

In conclusion; those brothers whose lives were taken by Rockefeller and his agents did not die in vain. Why?

Because the uprising in Attica did not start here nor will it end here.

Moreover, the storm trooper-like tactics of Rockefeller's gestapos again proves to the third world that the Nazi element in this racist system will stop at nothing to eliminate the forces who are the oppressed masses, who are struggling for human recognition and are crying out for Freedom, Justice and Equality.

In Solidarity with our brothers and sisters in the human communities,

In Peace/Power and Brotherhood

ATTICA

SAM MELVILLE'S PRISON LETTERS

NEW YORK (LNS)--"The provocative quality of a club suddenly striking a solid brick or steel surface just behind you, accompanied by a roar to 'lock in, forward march'"--it's just part of "the basic terror that people live under in prison," said Sam Melville in a letter from Attica prison to his Lawyer.

Two weeks after that letter, Sam, who pleaded guilty to the 1969 New York City bombings of the United Fruit Company, Marine Midland Grace Trust Company, Whitehall Street Induction Center, Standard Oil, General Motors, and the Chase Manhattan Bank, was dead in the Attica Massacre.

He was killed, Assist. Commissioner of Corrections Walter Dunbar was quick to point out, only an hour after Cell Block D was "secure", as he was running with four homemade bombs ready to blow up a 500 gallon fuel tank. Dunbar, according to some of Sam's friends, seemed surprisingly well equipped soon after the "mop-up operations". He had a printed press release and pictures of the person he called "Madbomber" Melville.

Dunbar talked about sharpshooters shooting Sam down from roof tops but the two bullet wounds went up through his chin and through his neck under his chin. Dunbar also didn't explain how Sam could run through the tear gas fog or carry four bombs in his hands to blow up a metal fuel tank.

For the almost two years he was in jail, Sam Melville wrote to his friends and his lawyer. The letters, written from his cell at the Federal Men's House of Detention, from the Tombs, from Sing Sing, and finally from "The Big A" will be published in a book. They are copyrighted 1971 by the Samuel Melville estate. The following are excerpts from those letters.

Dec. 10, 1969

My prevailing mood must be called despair. Living among our people and taking from amerika that amount I could stomach made me forget the vast waste of inhumanity that dominates this country. Here, I'm struck with the overwhelming insanity of popular opinion and taste without any relief.
I don't know how long I'll be able to take prison life. Imagine yourself having to go back to our lives of eight or ten years ago when the only break in the monotonous hyprocisy of society was to meet someone else, every once in a while, who felt your loneliness (which came out only as bitterness). Couple this with a world completely devoid of women!

Mostly, now, I feel whatever I may have hoped to accomplish simply was a waste. Just one more nut who freaked out and took an O.D. or climbed up in a tower and fruitlessly gunned down everything in sight. I know there is a Jane and a John and young brothers and sisters with another way, another music, another look, another smell!

But it's all so unreal here. At first the shock of the arrest and the feeling of a common enemy made me groove on my cellmates. But after awhile I began to see so painfully the pettiness and hatred that is their "preferred" make-up. Telling myself these are my fellow creatures just doesn't help for very long. I'm not Christ though I might like to think so sometimes.

My greatest fear is that my glib answer to the charge of insanity is totally wrong. I've always said that insanity is merely a malevolent society's way of dealing with an individuals action which threatens the functioning of that society.

Now I'm beginning to realize there are creatures who, driven to despair at (not) finding love, actually doubt their own reasoning apparatus, their own needs.

I'm told by some that once I get to a bonafide prison, I'll be able to get almost any literature short of pornography and be able to have visits from anyone but co-defendents. It's a slender thread of sonsolation. My real options are (when I have the courage to face them): to become an expert at gin rummy or the grand master of postal chess. There really is not much else. I haven't much hope of beating the rap. When I asked Crain (Melville's lawyer) whether I faced five years or fifty, he said with a frown, I'd better figure fifty. John, I don't think I'm strong enough. I think sometimes I have much love for some people and beliefs, but I also know that my response to my environment is that of a pragmatic animal. I seek to satisfy my basic needs... not hunger or shelter from a hostile nature, but the soft voice of a woman, the laughter of a shared friend... these are my basic needs!

I watched the spectacle of the Army-Navy football game on TV today. The close-ups of the faces sent shudders through me. Strong, crew-cut young men and obedient women. Uniformed. Cheering. Mad. Completly mad. Camera cut-outs of General Westmoreland. It was a scene I lived twenty years ago. If my personal despair is reading the signs accurately we're in for very rough times. Maybe we'll be all together sometime. Somehow, I hope not.

I love you

* * *

April 20, 1970

...In pilgrims Progress, Mr. Valiant for truth says he will keep his scars as a witness that he fought his battles. My new residence I take to be just new scars. Since I'm not allowed to write about the institution and I can't have my books or newspapers there's very little I have to say. Not that there isn't a wealth of valuable experiences here. If the folks outside could see the conditions under which Amerika forces its misfits to exist I'm sure many would be able to realize the brutal indifference that exists all the way up through the system.

If it's true "you are what you eat" I will emerge from here a test tube. The comestibles (food) are under contract to Dupont I'm sure. Its expedient and saves the taxpayer oodles of money.

...I still have much unchecked fury but when I see so many black men in circumstances far worse than mine I try to relate to that and come out okay. One thing is certain: in spite of the high racial tension (or perhaps because of it) when I emerge to what ever sunlight is left in this world I will not be a honky anymore.

* * *

December 25, 1970

I'm in keeplock for the third time in as many months. This will be a ten day stretch maybe more. It's better now tho; I'm in C block with a door and a window. It's quiet and I can

cont. on p. 13

I PAID $25,000 FOR THIS?!

...AND THE YIPPIES WOULD HAVE SENT ME ONE FOR FREE...

THERE MUST BE SOMETHING BETTER

Learning is not something that is done to you.

Suppose we agree that there must be something better than our schools, something better suited to our human potential, our political ideals and our accelerating technology. What then? It is exactly at this point that there is a temptation to make what I believe is the basic educational blunder. Having tried and convicted the present educational system, one then works out in detail his own educational utopia--setting up a blueprint that covers matters such as curriculum, textbooks, administration policy, student-teacher ratio, classroom construction and so on.

From my point of view, however, a good school can't be described very clearly in advance because one essential characteristic of a good school is the freedom to establish its own direction. In fact, there may not even be such a thing as a good school within our present conception of what "school" means.

To say that learning is not something that is done to you has meaning on more than one level. With respect to the school as a whole, it means autonomy. There should be no dictatorial governing board or other body above the school making its decisions for it. If we are going to continue our policy of public education, this means that the people and their elected representatives will have to accept a new and radical policy; that they must pay for schools without controlling them. What happens, therefore, on a state university campus or on a junior high school campus would be decided neither by the legislature nor by the governor nor by any board of regents or board of education nor by any chancellor or superintendent of schools but only by the persons participating in the school itself.

If schools were autonomous, I would expect our rigid system of educational levels to weaken. There might well be large centers where persons of all ages would learn from each other and where the structural divisions would be based on areas of learning rather than on age. School might emerge less as a molding and screening process that usurps the first third of a person's life than as a continuing opportunity for certain kinds of learning and group activity.

I can't see any reason why either students or teachers should be shut out of the decision-making process. In fact, the supposed conflict between students and teachers doesn't itself seem to be a basic one; it arises rather out of the coercive and judgmental powers that have been held by teachers and out of the slave role that has been forced on students. In an autonomous and noncoercive school, I would expect most disagreements to cut across this tenuous boundary in other directions.

To say that learning is not something that is done to you implies the need for more than just autonomy. Within the school it means that everyone must have a voice in the decisions that affect him or her.

controlled

School is a genetic mechanism for society, a kind of DNA process that continually recreates styles, skills, hangups--and so keeps the whole thing going. The dying part of society--the society that has been--molds the emerging part more or less in its own image, and fashions the society that will be.

Schooling also makes change possible--evolution, if you like. But here we run into a problem. Although our shcools foster enormous technological change, they help to keep social change within very narrow limits. Thanks to them, the technological capacity of society evolves at an explosive rate. But there is no comparable, adaptive evolution in the overall social framework, nor in the consciousness of the individuals who make up society. It isn't just that schools fail to create the necessary social change. They actually restrain it. They prevent it.

When I say that schools serve the society-that-has-been, I mean just that. It isn't "society" itself that runs our schools, at all. Children and adolescents are a huge segment of society but they don't run schools. Even young adults don't run them. Nor as a general rule do workers. Nor do black people. Nor do the poor in general. By and large our schools are in the hands of the most entrenched and rigidly conservative elements in society. In the secondary and elementary schools, students, of course, have no power and teachers have little power. Administrators possess some-

who are you learning for?

The true and enduring content of education is its method. The method that currently prevails in schools is standardized, impersonal and coercive. What it teaches best is itself. If, on the other hand, the method were individual, human and free, it would teach that. It would not, however, mesh smoothly into the machine we seem to have chosen as a model for our society.

It's how you're taught that does the harm. You may only study geometry for a semester --or French for two years. But doing what you're told, whether or not it makes sense, is a lesson you get every blessed school day for twelve years or more. You know how malleable we humans are. And you know what good learners we are--how little time it takes us to learn to drive a car or a plane or to play a passable guitar. So imagine what the effect must be upon our apt and immpressionable minds of a twelve-year course in servility. Think about it. Twelve years of tardy bells and hall passes; of graded homework, graded tests, graded conduct; of report cards, GPA's, honors lists, citizenship ratings; of dress codes, straight lines and silence. What is it that they are teaching you? Twelve years pitted against you and your classmates in a daily Roman circus. The game is Doing What You're Told. The winners get gold stars, affection, envy; they get A's and E's, honors, awards and college scholarships. The losers get humiliation and degredation. The fear of losing the game is a great fear. It's the fear of swats, of the principals office, and above all the fear of failing. What if you fail and have to watch your friends move past you to glory? And, of course, the worst could happen; you could be expelled. Not that very many kids get swats or fail or are expelled. But it doesn't take many for the message to get across. These few heavy losers are like severed heads displayed at the city gates to keep the populace in line.

And, to make it worse, all of this pressure is augmented by those countless parents who are ego freaks and competition heads and who forcibly pass their addiction on to their kids. The pressure at school isn't enough; they pay their kids for the A's and punish them for D's and F's.

But can you feel any of this? Can you understand what has been done to your mind? We get so used to the pressure that we scarcely are conscious of it without making some effort.

Why does this medium of education affect us so deeply while its purported content--the subject matter--so often slips our minds? This is partly because the content varies from year to year while the form remains more or less the same; but also because the form --a structure of rules, punishments, rewards --affects us directly in a real way, while the subject matter may have no immediate grasp on our lives. After all, don't we tend to learn best what matters most? Under a coercive system it isn't really the subject that matters; what matters is pleasing the authorities. These two are far from the same thing.

Remember French class in high school (or college, for that matter)? The teacher calls on you, one at a time, to see if you've prepared the questions at the end of Lecon 19. "Marshall," she asks, "qu'est-ce que Robert allait faire le mardi?" Marshall doesn't get to respond that he doesn't give a shit--not even in French. Fat chance. While he's in school, he's got to be servile to stay out of trouble. And the law requires him to be in school. He's got to do the questions in Lecon 19 because the teacher said to. He's got to do what the teacher said in order to pass the course. He's got to pass the course to get to college. He's got to get to college because it's been explained to him that he'll be a clod all his life if he doesn't; at assembly they've put up charts showing how many hundreds of thousands of dollars more he'll make in his lifetime if he goes to college. And, of course, there's an immediate reason as well for Marshall to have done his homework. If he hasn't, he'll be embarrassed in front of the class.

The educational medium has a very real hold on his life. Unfortunately, the subject probably does not. So we can't console him for all this dull toil by pointing out that he is at least learning French. Because, of course, he isn't. He'll take two years of French in high school. And when he gets to college, it will be like they never happened. Right? In fact, some acquaintances from Montreal recently told me that English-speaking students there are required to take French every year from the second grade on. And yet, I was told, after ten years of the language, they still haven't learned it.

Or what about Freshman English? In Freshman English, the method teaches you --in case you haven't already gotten the message--that writing is a drag. It's a job you do to please someone else. Writing is school work and "English" is learning how to please your English teacher. What interest there is in the course is provided not so much by your writing experience as by the method. That is to say, you may write something tonight but the payoff, the real excitement, won't come until next week when the papers are handed back and you can find out "what you got". That's what makes it all worthwhile; that's what school writing is all about; pleasing the teacher.

The very essence of Freshman English is that term paper they force out of you. In perfect order, impeccably footnoted, unreal and totally useless--that term paper, that empty form, is pretty much the content of the course; submission--alienation--learning to live a pretend intellectual life, pretend-caring about pretend things.

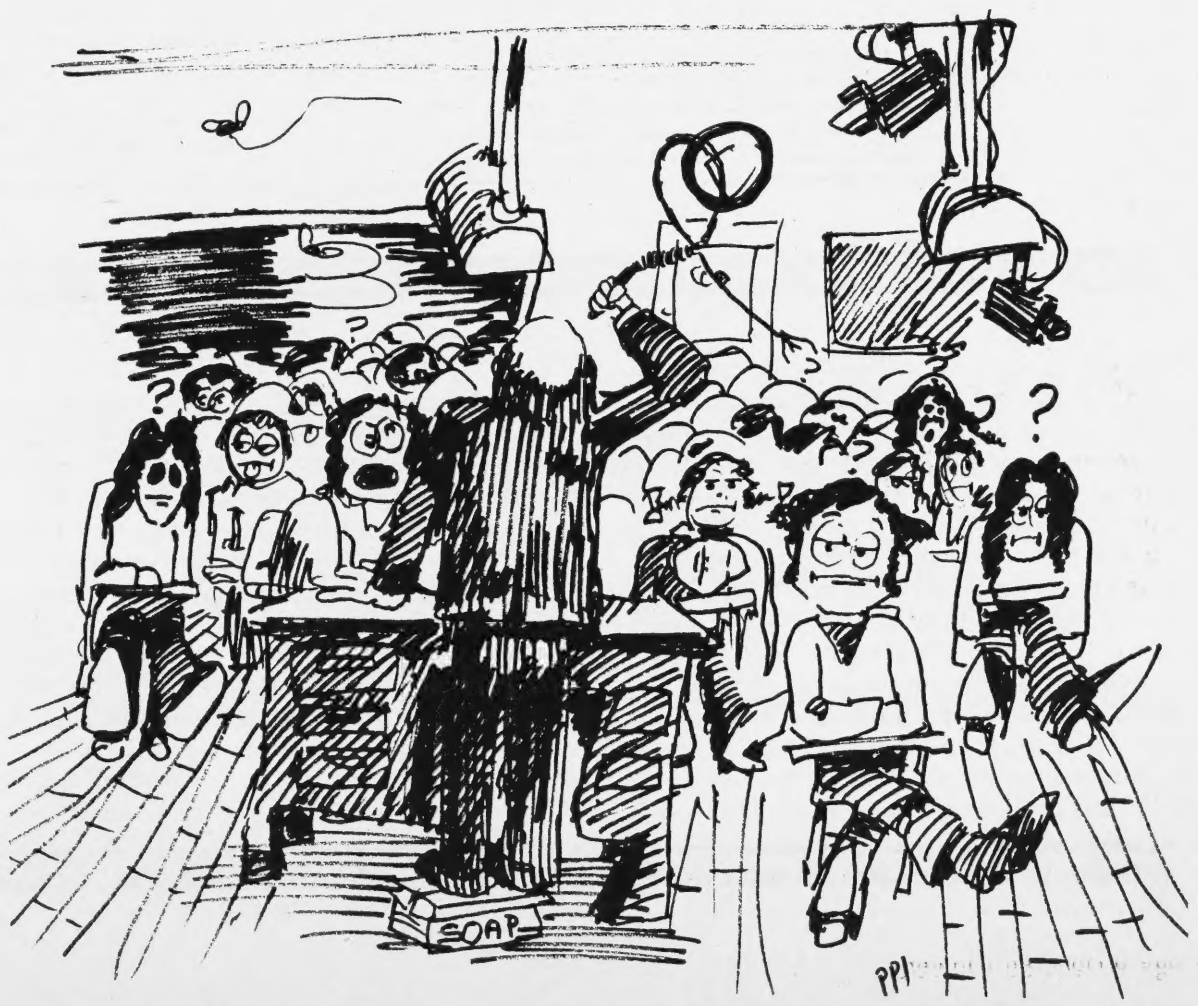
Sometimes you even get a pretend choice; you're allowed to pick your own topic. But you don't get to make the one choice that would give the whole business some meaning; the choice to write no paper at all. Oh, you can make that choice. But then you don't get through Freshman English, which means you don't get through college and, therefore, don't get your hands on the gigantic goodie-box which is programmed to open only upon insertion of a college diploma. Or maybe you even get drafted right away. Yeah, you've got a hell of a choice. And college teachers like to style themselves "seekers of the truth". Sure. "Know the truth and the truth shall get you a B."

taken from "The Student as Nigger"--Jerry Farber

social change

what more, but the real control comes from those solid Chamber-of-Commerce types--those priests of the American Way--on the school board. They uphold the sovereignty of the past; they are the very avatars of institutional inertia. As for the colleges and universities, California, where I teach, is typical. Higher education is controlled primarily by the business elite, aided by a sprinkling of aging politicos, venerable clergymen and society matrons. And in the rare cases when these trustees and governing boards relax their tight control, they are backstopped by our elected officials whose noses are always aquiver for subversion and scandal and who are epitomized in that querulous Mrs. Grundy, our current governor.

While schools stifle social change, technological change, is, to repeat, another matter. The society-that-has-been, in its slavering pursuit of higher profits and better weapons, demands technological progress at a fantastic, accelerating rate. Universities have consequently become a giant industry in their own right. A few tatters of commencement-day rhetoric still cling to them but it becomes more obvious every day that the modern university is not much more than a Research, Development and Training center set up to service government and industry. And so we have a technological explosion within the rigid confines of our unchanging social institutions and values. Schools today give us fantastic power at the same time as they sap our ability to handle it. Good luck, everybody.



ALTERNATIVE EDUCATION

SOME MISCONCEPTIONS ABOUT THE FREE UNIVERSITY

1. THE FREE UNIVERSITY IS NOT THE EXPERIMENTAL COLLEGE.

Altho there are many similarities, there are also some significant differences:

○ The Experimental College is a part of the University College of the University of Minnesota. The Free University is completely independent of the University of Minnesota and all other institutions.

○ The Experimental College has a definite student body of about 100 undergraduate students. The Free University has no specific student body, but at any given time it has between 200 and 500 people participating in its groups—college students, college graduates, working people, non-working people, etc. Anyone who wants to may participate in Free University events. Some of the events of the Experimental College are intended specifically for EC students, and others are open to the general public; these open events are sometimes listed in the Free You.

◒ Students in the Experimental College pay regular fees at the University of Minnesota. The Free University charges no tuition fees, altho some independent groups establish their own fees.

◒ The Experimental College has a paid staff, but it also welcomes groups organized by volunteers. The Free University has no paid staff; all of its groups are organized by volunteers.

◒ The Experimental College is now starting its second year. The Free University is completing its fifth year.

◒ The Experimental College has a physical location: It has just moved into new quarters in what used to be the Minnesota Bible College at 15th and University Ave. SE. The Free University is not located anywhere; its groups meet all over the Twin Cities. There is no Free U office or phone, just a mailing address.

◒ The Experimental College is basically a degree program; there are no formal courses or grades; the students devise their own educational programs and contract for degrees. The Free University offers no degrees whatsoever.

◒ The Experimental College is centrally organized—with two professional administrators, two offices, three telephone lines, etc. (There are even a few rules governing students now.) The Free University is utterly decentralized, consisting of fiercely independent small groups, which seldom know of one another's existence.

◒ The Experimental College is attempting to become a community of learners. The Free University has absolutely no sense of community, except possibly in the small groups.

● Because it is an undergraduate institution, the Experimental College has a younger and more homogeneous student body than the Free University, which tends to draw older people (18-30) from the whole Twin Cities community.

And here are some of the similarities between the Experimental College and the Free University:

◒ Both organizations emphasize freedom. Both believe that education is most enjoyable and most effective when it is freely undertaken, when the learners know why they are doing what they are doing.

◒ The educational events of the two organizations are indistinguishable. Any Free U group could be an Experimental College group and vice versa. In fact last year, many groups were publicized thru both organizations. Hopefully there can be even greater cooperation this year.

2. THE FREE UNIVERSITY IS NOT SHRINKING; IT JUST HAS LOUSY PUBLICITY.

Here's the box score of groups organized in:

1970			1971	
Jan. 32			Jan. 60	
Feb. 10			Feb. 14	
Mar. 7			Mar. 10	
April 26		Peace	April 47	
May 12		College	May 12	
June 7	and	91	Sum. I	24
July 22	and	4	Sum. II	8
Sept. 8			Sept. 15	
124		219		190
Oct. 31			(est.) Oct.	(35)
Nov. 15			(est.) Nov.	(15)
170		265		(240)

Except for the aberration caused by the Peace College during the student strike in the spring of 1970—after Cambodia & Kent State—which started with great enthusiasm but had completely disappeared after two months, these figures show that the Free University has publicized 50% more groups this year than last.

Frankly, these figures are surprising even to me, the editor. Before I added them up, I would have guessed that the Free U was growing by about 10% a year. The reason we are all surprised by these figures is that no human being has ever experienced the full scope of the Free University. In addition, only a very few people see every issue of the Free You. And each issue lists on the average only 24 groups, but there are 10 issues a year, announcing about 240 groups.

(Space limitations prevent the discussion of the rest of the misconceptions. I will merely list them. Perhaps some future issue will be able to discuss them in detail.)

3. YES, PEOPLE DO ACTUALLY PARTICIPATE IN FREE UNIVERSITY GROUPS.
4. NO, THE FREE UNIVERSITY IS NOT POPULATED BY STREET PEOPLE AND DIRTY HIPPIES.
5. YOU DO NOT HAVE TO BE "QUALIFIED" TO ORGANIZE A FREE UNIVERSITY GROUP.
6. "FREE" IN THE NAME "MINNESOTA FREE UNIVERSITY" DOES NOT REFER EITHER TO GAY POWER OR TO THE ABSENCE OF FEES.
7. YES, THE FREE YOU IS PUBLISHED EVERY MONTH (ALMOST).
8. YES, FREE UNIVERSITY GROUPS USUALLY MEET FOR MORE THAN A MONTH.
9. NOT ALL THE GROUPS IN THE FREE U ARE ORGANIZED BY THE EDITOR.
10. THE FREE UNIVERSITY IS NOT RUN BY THE EDITOR.

FOOD FOR THOUGHT

I THINK I'LL HAVE A LITTLE FOOD FOR THOUGHT
AND NOW FOR SOME LIGHT CONCENTRATION!
AHHHHH
I'VE GOT IT!
I THINK I'LL HAVE SOME MORE FOOD FOR THOUGHT

SOME STUDENTS THINK SCHOOL IS;

❑Boring

❑Dull

❑Irrelevant

❑Repetitious

❑All of the above

TAKE WHAT YOU CAN USE

What you don't know, learn --what you know, teach. School isn't the worst place in the world to be, you could be in Duluth or prison. But you could be in the Bajo or North Country Woods. So what are you doing in school? Well, I want to get a degree, or I'm trying to get an education, or there's nothing else to do, which is probably the worst reason of all to go. There are probably a couple hundred thousand things to do besides giving your money to the University or someplace like it.

Just want to suggest a few alternatives. The Whole Earth Catalog is the best source of finding anything that has to do with living on the earth. The contents look like the whole systems (The universe, cosmos, and planets, etc.), land use, shelter, industry, craft, community, nomadics, communications, and learning. In short, it's the greatest thing to come along since the roach clip. The people who put it together state its purpose as " We are as gods and might as well get good at it. So far remotely done power and glory--as via government, big business, formal education, church-- has succeeded to the point where gross defects obuse actual gains. In response to this dilemma and to these gains a realm of intimate, personal power is developing -- power of the individual to conduct his own education, find his own inspiration, change his own environment, and share his adventure with whoever is interested. Tools that aid this process are sought and promoted by the Whole Earth Catalog."

Locally, there are many people involved in creating alternative life styles, work, and institutions. An excellent catalog of Twin Cities groups doing things is the new Changes -- called HELP -- being a catalog of vocations for social change. Areas such as health, including free medical clinics, low-cost food stores, farming and gardening information and ecology are featured, along with education. It lists the different "free" schools (some cost money), day care centers, cultural education such as the A & T Theatre, Guild of Performing Arts and the West Bank School of Music, and also a section on the alternative media.

Changes also has sections on liberation and peace. Liberation is a process of becoming free from institutional and personal oppression so pervasive in our society- Its when you start to take control over your own life -- making decisions that affect you. The section on peace, a rather vague term, contains information on draft resistance, tax resistance, anti-corporate research/action and mass action.

There are many other sources of alternatives around. Steal This Book tells you how to live free, (literally) free clothing, free food, even free money. Another is the Anarchist Cookbook. It talks about developing valuable skills like producing an excellent quality stash among other seditious things.

College isn't a totally evil place. Some useful and necessary skills are being learned there. There's also other good people around, but school and later on work becomes such an alienating experience -- so much bullshit. A lot of people cannot enjoy or even see the fruits of their labor, and they're usually working for pigs. Specialization just might mean the extinction of the human race. Demand to be taught what you want to learn.

One good thing about college: It does give another aspect to your sense of humor.

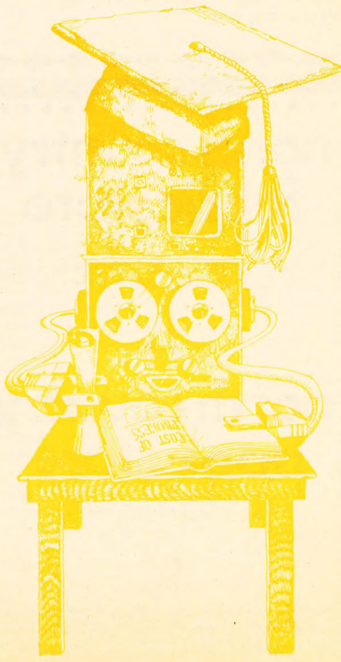
TCOIC

Twin Cities Opportunities Industrialization Center (TCOIC) is one of the alternatives to paying for an education. The school is open to all people in the cities -- no matter what your age is or if you've graduated H.S. or college. You can start orientation (3 days) and school anytime you please since your learning in the classroom is done at whatever speed you like.

TCOIC is funded by 5 sources: Health Education and Welfare, Department of Labor, Office of Economic Opportunity, individuals and industries in the community. 80% of the funding is government dollars. TCOIC is a manpower training center but they offer no financial assistance. They are not connected with welfare in any way, but they can direct you to the proper source for aid by the government dollars.

Some of the education they can give you are courses in: appliance repair, carpentry, drafting, key punch, office skills, printing, surveying welding. TCOIC also has courses in Math, English and Minority History, etc.

TCOIC also helps you to get a job in the area you've trained in after you complete the course, you take.



Rich rule at Rennaisance

Bottleneck & the Rennaisance fair were both put on by the rich; namely, the Walker Art, the Arts Council & some wealthy people using money supplied by their companies.

City People who came to Loring Park, were more on show themselves, ready to move in a collective rhythm, despite the usual repressed, oppressed & depressed sexual and creative impulses. There was an openess that reached a high around noon. Suburban families were largely in attendance at Jonathan -- they came to be entertained, to be shown to -- a lot of people named Jones just didn't understand their bummers.

Spaces where the fairs were held were important to notice: Jonathan, the new, sterile, superfunctional 'utopia' based on industrial needs; mounted and armed county sheriffs, patrolling the fair on a long radius; Loring Park, in the midst of streets, with collective memory -karma of past gatherings and rendezvous -- with the new unarmed, long haired cops doing their pathetic love-hate, oppression-repression identity crisis right in front of us.

At the Rennaisance fair -- a two-week theatre of medieval costumes, acts and tents, the exhibitors paid $10.00 to $50.00 per week to be there. Some people came hundreds of miles to make money. Pepsi Cola was behind and down the hill from Shakti organic foods -- Ye Olde Grain Belt Pub & chicken stands & 'homemade' beef outdid the gentle, lifegiving people who offered their crafts, their wares and food.

Food was another thing: the $1.50 we each had to pay as we entered the 'free parking' robbed two of us enough to have to walk around hungry. Where was the spirit of communal sharing, of here & now? It was sold to the low powers of profit and competition.

Only a few people brought dogs to Jonathan, and when the animals barked at a nearby uniform on a stamping horse, the suitcoats and mod hair styles looked round crease-browed and ugly.

Free festivals at Powderhorn, largely created by US Pipe, bring together various peoples, mostly young, with their children, their dogs and cats, bring their frustrating weeks to a mellow communion with one another, and show each other we are all here. Music, rock music, does this for us in spaces like Powderhorn. The Male trip is still with us even in South Minneapolis on free Sundays, but the spirit is much higher than at the Rennaisance fair or even at Bottleneck; the intentions are poles apart. An anarchy of feeling and creating is being explored in town.

Bottleneck was organized and too organized. Liberty House was closed and arrests nearly made because they were mistakenly not included on the permits to sell their crafts, which they came to do.

Interestingly, the 'freaks' with tents and exhibits out at Jonathan were the sons and daughters of the people who came to see them. For these people originally from the suburbs themselves, the Rennaisance fair was the high theatre, the put-on of a mellow unreality that city freaks did years ago; it was a reality even the Yippies have committed to spaced-out memory.

Sure, the long hair, the pretty clothes, funky crafts and heavy, esoteric realms of knowledge are where it's at; but its real, not theatre. We've grown -- spiritual truths are not commodities to be sold at a fair, our crafts and food trips are survival tools, not groovie trips to be on display and to be approved of -- it's a real world we're in, with mounted policemen riding us down for real -- they're not just hovering outside Jonathan's cultural experiment.

The reality of the Rennaisance fair was had when, in the King & Queen's Great Proclamation, after the Great Procession, an edict was read before a thousand or more people: "And no one shall bring dangerous or lethal weapons into the fair upon suffering the confiscation thereof and banishment..." and at that precise moment a mounted, hired gun rode behind the stage, scaring the few dogs and humans present.

The Proclamation ended and the Town Crier yelled "And many good ladies to wench" and we thousands were left, deserted on an island of lust and money, ego, and doubt, left on that note to start the day's activities.

So there were sights to see, experiences to be had and learning to be done -- particularly the fact that the fair was an unnatural activity. Bottleneck II was put on by the same class of people, but was saved by the not quite so burned out will of the people present.

north country fabric store

now has a seamstress doing clothing alterations and patching (for you lazy people) from 1-5pm Monday-friday

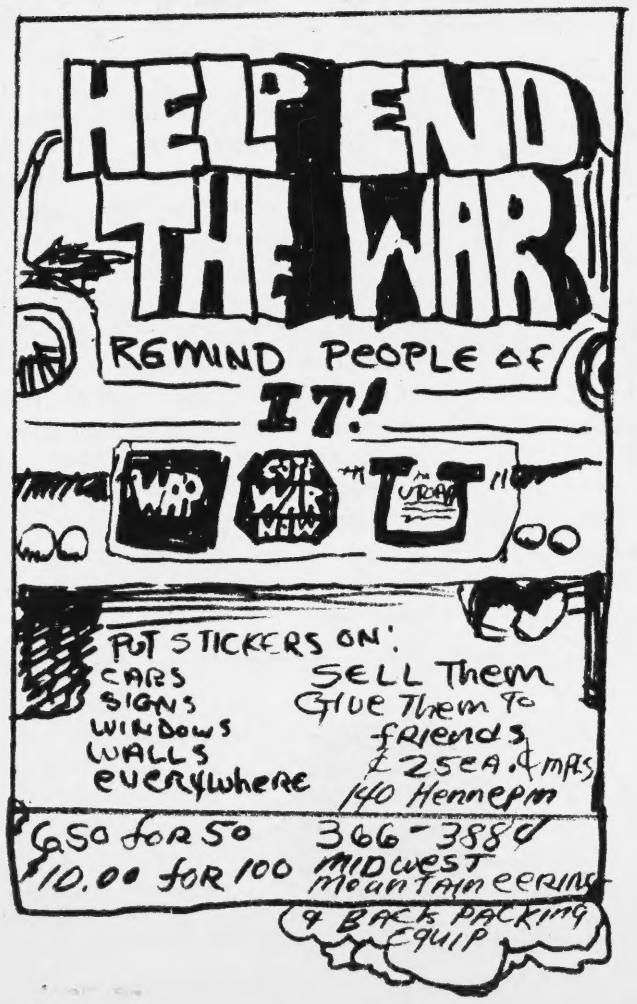
%

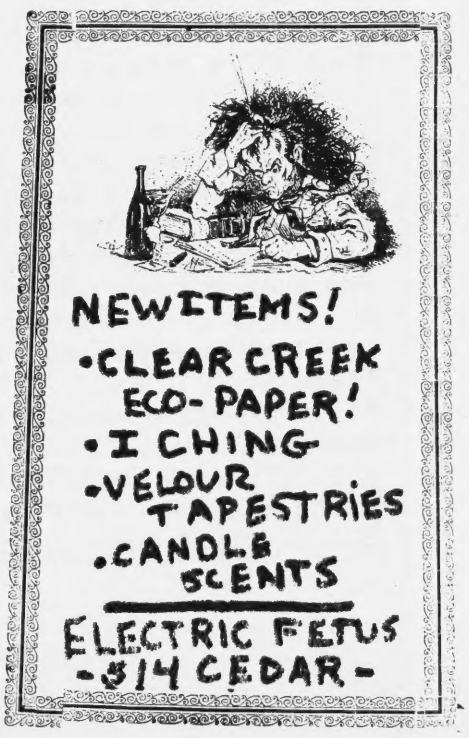
north country book store

is expanding...more stuff on How To Do It Yourself and Making it yourself

%

Hardware stuff in the basement





OPEN HOUSE-MEETING AT GAYHOUSE

The Sept. 22 open house-meeting of Gayhouse, 216 Ridgewood ave. was many times worse than the week before. As a Gay brother, I have participated in activities at Gayhouse since early this summer, except for six weeks when I was out of town. At the meeting of Sept. 15, I saw demands for democratic elections of the house board by members of the community silenced by the person chairing the meeting. New board members were selected by those still on the board on the basis of their fundraising connections, and had had little, if any participation in the house.

Just before this meeting of the 22nd, I spoke to the editor of the Gayvue paper and told her that her remarks about a person trying to cause a split in the paper and in the house looked strictly personal to me and a lot of others. She replied that the remarks were sanctioned by both the house board and the paper board. And she would not retract them.

The meeting began with the chair reading an agenda of items for discussion at the meeting. He asked if there was any other business. I said I wanted to talk about the last meeting, and the chair said OK. I said that the manner in which the last meeting was conducted was offensive, and that the board members owe the community an apology for preventing discussion from occurring. I said open democratic elections should yet be announced, so that discussion could take place and people from the community could fill the board offices.

I said money gotten through influential sources such as the new board members were supposed to be would control and alter the entire structure of the house, and would affect the totality of the personal relationships of everyone who would participate in the activities of the house. I said my experience with service groups showed me this. And I described my experience as a staff person for a house for runaways, to which a lawyer (employed by Dayton-Hudson to reduce taxes) donated some of his personal money and secured donations from at least one group of wealthy people. The house was living on a budget of $1,000 per month. One day, the lawyer said he was sending a staff of five persons, psychologists and psychiatrists, to examine the house, and on such depended further contributions. None of the staff had degrees or was heavily trained in these areas as the house was basically run by kids above 18 for kids below 18. The house is now defunct since early winter.

Another experience of interference by source of income, I said, was at the Pharm House drug treatment center on the West Bank. I was on the crisis intervention staff which tried to help people coming into the house on bad trips. I said the work was interferred with by the red tape involved. We had to record every aspect of the discussion we had with each individual who came in for help. This procedure was at the influence of the Johnson Foundation which started the house, even though most of the crisis staffers were street people and students.

In summary, I said, whenever you accept money from well off institutions and individuals, all the basic human relationships which always exist anyway, will be altered to conform to the source of the donation or funding. This is not a good situation for a community to function in.

The chair replied that he had not been present at the last meeting, and that there certainly were heavy criticisms of what happened at the last meeting. But, he went on, the decision to get outside help for the board of the house did come from the board of the house and would remain. People were not supporting the house financially, nor taking care of the house physically, so they did not deserve to have board positions. Besides, this was an emergency situation, and anything done to get the house out of a difficult situation had to be done. Anyway, he said, the board members would have nothing to do with the house internally and would solely deal with the fundraising. And, he concluded, the new members would leave the board when the house got onto its feet.

One community member who said before the meeting that you can't fight the system, now said that, since I was the only one objecting, it was obviously a personal objection, and no one else felt the same way. Another community member said that he had strongly objected to the lack of democratic elections also, but that things were improving around the house financially, so why didn't I "just shut up!" A third community member said that the situation was handled just the way things always were..., always, everywhere.

The secretary, who was present at the last meeting, said the house had to be kept going at any cost. said I didn't believe in doing "anything" to accomplish a goal. He snapped back "What did you say?" I said I didn't believe in going to any extent to accomplish a goal. Expressions of disgust arose from several members of the group.

I said I was apparently not relating to people since there was no positive response, and that was going to explain why I felt the way I do in Hundred Flowers, which has agreed to publish the article. And I finished saying that I stand on my objections and demands. At this point, I stopped participating and became a viewer.

The chair asked for further additions to the agenda. The recently appointed chairman of the board of the house said he had three pages of fundraising suggestions, but since it would take too long to read them, he supposed the best thing to do would be to just add them to the minutes of the meeting. However, some of these were discussed in the meeting.

Some highlights of the meeting were as follows: the secretary apologized for not having the minutes of the board's private meeting, because it was just the night before, and he was too tired afterwards, and the next day, today, he had had five glasses of wine.

Two people were to be voted on for living in Gayhouse and paying rent: one was the chairman of the board and the other was the one who had told me that he had objected too but that everything was allright now and why didn't I "just shut up!" They were accepted.

The editor of Gayvue was criticized for not participating in the house, and she replied that she had mono. Someone said "Isn't mono contagious?" Someone else said "Yes, very contagious!" A long silence followed and the meeting went on to other business. A person who told me he was the subject of last week's personal attack by the editor of Gayvue (when she didn't name the person she was attacking) accused the editor of Gayvue of a "bald-faced lie" in another personal attack she made at this meeting on a third person. She did not defend herself and later voted in favor of the person she had put down.

Volunteers were requested to go to a Model Cities caucus to acquire funds for the house. People who wanted to answer the house phone for counselling calls were to attend two training sessions. The secretary asked for volunteers to attend a matrix. This, he said, was where the straight world interacted with the counterculture. The house would be paid a sum for its participation. The secretary said he wanted a total cross section of the community, including tranvestites, especially someone who usually passes for a girl in his day to day life. Someone said there should be a bearded tranvestite in full drag (women's dress), but the secretary put him down. When he still argued, the secretary refused to discuss it saying he had too much to drink. Another member of the community asked the secretary why he should say anything at all.

There was to be some activity relating to the Youth Services Coalition. There were to be several committees, each chaired by a member of the board of directors, including one for social activities. The chair announced this in contradiction of what it said earlier about the board of directors of the house not participating in the internal workings of the house. At several times during the meeting, loud, angry, and seemingly pointed requests were made by various board people for participation in some activities.

Next week, I shall give my evaluation of Gayhouse, and concrete proposals for action which will prevent the kinds of ripoff occurring at this institution. But I will not attend another of these house meetings as long as they are functioning on the standard Amerikan level. All people wishing to discuss this with me can reach me at 333-3717 or 333-8471

DEAR HUNDRED FLOWERS

Dear Hundred Flowers Collective:

The article on the Attica massacre was a good job, clearly written and put together fast. The "local support" article, about Tuesday's small demonstration protesting the massacre was terrible--destructive and carping nit-picking. It's pretty bad when the straight press gives better coverage to a demonstration than an underground paper does.

SDS/PL organized the demonstration in one day, and I'm glad they did. No one else did anything, although there were plenty of people hanging onto the TV coverage and rapping about it. They offered an open mike for anyone who wanted to say their own thing, and pretty much no one did. A group that organizes a demonstration is certainly going to express their own politics; it seems odd to critize them for this if you have no politics that you are able (or willing) to express yourself.

Anyone who felt "lost in the overwhelming political ideologies being expressed" must be pretty lost most of the time. I didn't hear much ideology, just some slogans, and chants to fill the empty parts when no one seemed to know what to do. And a lot of random bullshitting by speakers who didn't seem to have any idea what to say.

Constructive criticism seems to me might focus on that aspect. Those who organized the demonstration should have found someone who could have prepared a better analysis and spoken it in a dramatic way. As one brother said, it was no accident that Rockefeller gave the orders for the massacre, prison rebellions really do threaten that "law 'n order" which lets the ruling class rule safely.

Maybe demonstrations don't stop daily murders in prisons, in the streets, or in Southeast Asia. They do raise to public consciousness the fact of these murders, which the ruling class tries to hide with all its resources of manipulation, control, and lying. For that they are valuable. It would have been good if many more people had been there.

The line that "demonstrations today seem to accomplish very little and merely drain the energy of the people" began being pushed about a year ago (January, 1970 was the first time I saw it in the Liberal Establishment Press). It is part of a media hype, an attempt to keep people from coming together, learning from each other, and feeling the small beginnings of the power of human solidarity. Apparently this attempt is succeeding.

People should resist this Establishment hype, not attempt to pass it on down. More than dope, more than rock, a decade of demonstrations brought us together, taking the first little steps in the long struggle we are now engaged in. Most of us have learned that we will not make the revolution only by getting "masses in motion in the streets." But we won't make it only by opening a lot of little family stores and abandoning the streets, either.

LOVE AND SOME ANGER ENERGY

PAULA

♀♀♀♀♀♀♀♀♀♀♀♀

AMAZON
BOOKSTORE

3240 Cedar Ave.
724-7163

MON	3-9	
TUES, WED	3-6	or call first
SAT	11-4	

new arrivals:
* The Lady
*Zelda
I Know Why the Caged Bird Sings
*Up Against the Wall, Mother

Shakti
ORGANIC & TRADITIONAL FOODS
604 west 26th street
9-7 mon.-fri. 9-6 sat.
RELIEF FOOD ORDERS
& FOOD STAMPS WELCOME

NORTH COUNTRY COOP
STOCKHOLDERS MEETING AT
THE PEOPLES CENTER GYM, 20TH & RIVERSIDE ON WHAT'S LEFT OF THE WEST BANK, OCTOBER 8TH IN THE EVENING, PROBABLY AROUND 7:300
POT LUCK!
BRING YOUR OWN Bowl & chopsticks
COME!

Mr. Natural sez:

it's good for you, kids!

SERVING NATURAL AND MOSTLY ORGANIC FOODS AT PEOPLES' PRICES

LOCATED AT THE NEWMAN CENTER,
17th and University Ave. SE

OPEN ON FRIDAYS 6PM–9PM

control the heat. The "food" that's passed thru the door I relay on to the wierd creatures who gather at the wind sill. They're about half the size of crows, brownish-gray. The snow is deep and it's really cold and they shiver so pathetically. Maybe they're a special genus who exist only around prisons. It's for sure they couldn't survive without inmates feeding them.

...Naturally, I'm spending time with my body. It's not sure enough yoga, but the control I'm gaining gives me confidence. Sometimes my knees and ankles refuse any cooperation. But I keep right on them, cursing them and forcing them to make love with my back muscles. With a lot of imagination, I can even get a little turned on tucking my nose into the scrotum.

I work the guitar some. Not hearing the good sounds or playing with others is very limiting.

..."The spirit is of no avail against the sword, but the spirit together with the sword will always win out against the sword alone... And I am tempted to tell that it so happens that we are fighting for fine distinctions, but the kind of distinctions that are as important as man himself. We are fighting for the distinction between sacrafice and outasite mysticism, between energy and violence, between strength and cruelty, for that even finer distinction between the true and the false, between the men of the future and the cowardly gods you revere." --Camus: Letters to a German Friend, 1944

Love to all

* * *

June 20, 1971

(Sent to Commissioner of Correction, June 21, 1971)

Dear Mr. Oswald,

I am in punitive segregation at Attica prison. Chronology of events:

May 7: moved without request from C Block porter to D Block State Shop.
May 10: interview with Mr. Pfeil to acertain why I was moved. He said the warden thinks I am better supervised in D Block. I refuse to work until restored to C Block.
May 12: sentenced to 8 days keeplock.
May 21: I again refuse to work.
May 22: Sentenced to keeplock pend-interview with Deputy Warden.
June4: Mr. Vincent sentences me to 30 days in punitive segregation with 15 days lost time.
June 15: When returning from exercise yard I am told to fold my arms (for the first time), I refuse.
June 16: Sentenced to "14 days keeplock or until he conforms to rules".

I want to be restored to my former position as C Block porter and my lost time returned to me. If I am to remain in punitive segregation I want exercise privelages.

HEALTH REPORT

For the past several weeks, since shortly after I entered the box, I have had mild headaches almost daily. The doctor gave me some pills called HPC which didn't help. After a week I complained again and this time I received a small pink pill (enclosed). The doctor refuses to tell me what it is. These seemed to help for a while. During the past week, the intensity of the pain has increased alot. When I exercise my head pounds unbearably. The pills no longer help at all.

I went to sick call Aug. 3 and told the doctor (Sternberg) I didn't want to keep taking pills that didn't seem to help much and that I thought I should have an examination. Sternberg said very sternfully that other people are now doing my thinking for me, continue taking the pills and go back to my cell.

I protested, trying to control my anger. He cut me off saying my records indicate I was in good health when I entered the prison. When I said that was nearly 2 years ago, he replied he knew when it was. He gave me a pass and told me to go to first-aid. There my blood pressure was taken and I reported back to the doctor with a note stating my blood pressure. Sternberg said my blood pressure was normal and to continue taking the pills. He told the guard to escort me to my cell.'

I have no history of this kind of thing and I'm a little worried. My head aches virtually all the time now and any strenuous movement triggers a very heavy throbbing behind the eyes. And it's not exactly comforting to know the mortality rate at Attica rivals that of Bengla Desh.

* * *

August 20, 1971

Presently in keeplock (14 days) for demanding human treatment. The pigs say I was creating a disturbance in the messhall. Political people in at least 3 blocks have been busted this week for petty shit.

...All rules are now strictly enforced. Attire, haircuts, lining up, no talking, no wearing hats,--everything. You're busted for dispensing lit, holding meetings, or staring at pigs. We are treated as dogs.

Don't wag your righteous finger at Mancusi and pretend you're shocked. Sue the motherfucker or better yet shoot him. But for Christ's sake do something.

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4.98 LIST LP'S ARE 2.99
5.98 LIST LP'S ARE 3.59
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CAT STEVENS NEW ONE IS 3.59 TIL SUN.
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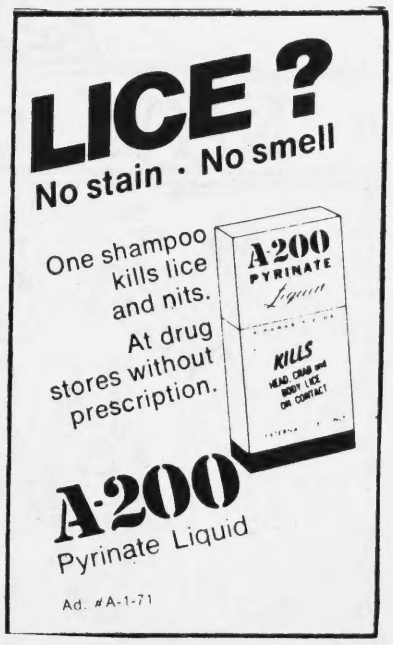

garbage

Every year 48 billion cans, 46 billion bottles, and infinite amounts of cardboard and paper are dumped on Amerika. By applying correct politics to the situation people are turning some of that garbage into useful junk.

If your backyard or house is cluttered with garbage jump up and down on top of the cans and cardboard, till they're flat (separate aluminium cans, which are seamless from others), tie the newspapers in bundles, wash out your Boone's Farm bottles (separate them by colors) and bring them over to North Country Co-op's recycling center, located next to the Co-op.

Many of Amerika's leaders have made their fortunes selling junk. No riches can be made from collecting garbage, but it will be a reliable source of income. There will be plenty of trash around as long as people still sing the Star Spangle Banner.

Companies that are into recycling will pay $10.00/ton for cardboard, $6-10/ton for paper, $20/ton for aluminum cans, $10-15/ton for other cans, and $20/ton for bottles.

If you are up to your navel in garbage and there is no recycling center nearby, start one. M.E.C.C.A will furnish a list of recycling centers, and companies that will buy recyclable goods. A truck or station wagon and a place to stash the trash are all that are needed to have a recycling center. If you would like more information, call Tony Reilly, 331-7466.

Your household garbage is a hidden resource. Instead of flushing it down the drain or dumping it in your trash can, it can be composted.

For people in the city, outdoor composting may be impractical; however, a basement or garage with an above freezing temperature may be used.

Obtain a 50 gallon oil drum or other such container with one open end. Dig up some good topsoil and place that in the barrel about 1 foot deep.

Hunt up earthworms. A good patch of soil, that hasn't been artificially burned out, will have a good supply. Right after a good rain, earthworms surface. Earthworm eggs can also be ordered thru the mail. North Country Co-op can get them in the near future. 500 to a 1,000 worms are a good starter. Add the worms to the topsoil in the drum. About 6 inches of leaves or old hay should be added.

Every day organic garbage from the kitchen can be dumped in the barrel. If the earthworms take to the environment, you will have an odorless, efficient, garbage disposal -- fertilizer factory.

Keep a temperature between 50° and 80°, in a fairly dark place. If your earthworms over multiply, introduce some to your garden, window box, or houseplants.

Next spring these nifty little animals will have provided rich organic fertilizer for your garden.

And next fall, the cycle will have been completed. Garbage + earthworms=fertilizer. Fertilizer +seed + the good earth = food. Food + you =life.

If you are in need of some good organic compost now, call 331-7466.

NEXT WEEK: MORE GARBAGE.

Good Body Ecology

* Natural Vitamins by Schiff, Plus Hain Hoffman & others
* Substitute Meats Loma Linda—Worthington

Dried Fruits from California

GRAINS . FLOURS . NUTS

Organically Grown

FOODS FOR LIFE

1302½ S.E. 4th ST.

GREEN TOMATAS?

Summer has come and gone. Autmn has set in and it is refreshing and rejuvenating to breathe the cool north country air. But what is to be done with the over-abundance of green tomatoes? We could let them lay on the ground and decompose. After all we spent the whole summer robbing our garden soil of it's nutrients. But after slicing up a few of the little green ones and frying them with a bit of onion it seems pretty hard to leave good fruit rotting in the garden. There are some relishes that can be canned up for winter time use, or some far-out green tomato pie can be made and some of the filling canned up for some cold winter day, or the tomatoes can be stuffed like a pepper and provide the main course for the next harvest feast. Undoubtedly it is nice to know several ways of using green tomatoes lest they become a burden.

PICCALILLI RELISH

- 4 quarts chopped green tomatoes
- 2 quarts chopped cabbage
- 2 cups chopped sweet red pepper
- 1 cup chopped onions
- 1/2 cup salt
- 3/4 cup honey
- 2 Tbs mustard seed
- 1 Tbs celery seed
- 1 Tbs prepared horse radish
- 4 1/2 cups vinegar

Sprinkle salt over vegetables and mix thoroughly; let stand 3 to 4 hours. Drain thoroughly. Press to liberate and remove free liquid. Add honey, spices, and horseradish to vinegar; simmer 15 minutes. Add vegetables and heat to boiling. Pack boiling hot into sterilized mason jars, leaving 1/8 inch head space. Adjust caps. Yield: about 7 pints

"Mangoes"

- 12 medium-sized green tomatoes
- 1 cup of salt
- 1 quart of shredded cabbage
- 1 tsp salt
- 1/2 tsp white pepper
- 2 Tbs mustard seed
- 1 quart vinegar
- 2 cups water
- 1/8 cup honey

Cut off the tops of the tomatoes; reserve. Scoop out the centers. Dissolve 1 cup of salt in 4 quarts of water (cold) and pour over vegetable shells and tops; let stand 24 hours in a cool place. Drain, rinse, and drain thoroughly. Combine cabbage, 1 tsp salt, and the pepper and mustard seed; press into the shells. Replace tops and sew them shut or fasten them with toothpicks. Bake in the oven at 350 for 30 minutes or so. Or pack them into sterilized canning jars leaving 1/8 inch headspace. Combine water, vinegar, and honey. Bring to boiling and pour, boiling hot, over the tomatoes, leaving 1/8 inch headspace. Adjust caps. You can stuff the tomatoes with any relish you prefer, but this is the basic idea. Yield: about 3 quarts.

GREEN TOMATO MINCEMEAT

- 3 quarts chopped green tomatoes
- 1 Tbs salt
- 1 orange
- 1 1/2 quarts pared, chopped apples
- 1 pound raisins
- 2 cups honey
- 1/2 cup vinegar
- 2 tsp cinamon
- 1 tsp nutmeg
- 1 tsp cloves
- 1/2 tsp ginger

Chop up all the vegetables and the orange, mix together well. Add spices and everything. Bring mixture to simmering and allow it to cook until the tomatoes and apples are crispy tender. You can use this mixture as pie filling or use it in a mincemeat cooky. Or you can can it up and use it later on. If you want to can it, sterilize your mason jars, and pour the mincemeat boiling hot into the jars, leaving 1 inch head space. Process for 25 minutes at 10 pounds pressure. Yield: 10 pints which is about enough for 5 or 6 pies.

NEWS from People's Co.

"POLITICS IS THE CONCENTRATED EXPRESSION OF ECONOMICS"--Mao

The workers at People's Bakery are getting it together. These sisters and brothers who make granola and real breads are saying: "The violence stops here. The death stops here. The suppression of truth stops here. This war stops here." (Dan Berrigan said that first). As an expression of this revolutionary spirit the workers have tied a bond with third world people struggling for liberation.

Several months ago non-organic Sunflower seeds disappeared from the market. To keep granola flowing to the people of north country the Bakery started using third world cashews to fill in during the Sun flower seed famine. Economically this seemed like a good move, however, of late some workers began seeing the otherside of the proverbial coin.

It started with a few questions. Where are the cashews from? Tin Can said, "Mozambique", very loudly. Why does the People's Bakery get cashews from there? Cash register burped, "They're cheaper". But what did that mean? The workers investigated some more.

They discovered that Mozambique was once called Portuguese East Africa. It was then and is now a colony of Amerika's old friend, Portugal. After a bit more reading, the workers discovered that for the past seven years the people of Mozambique have been locked in a fierce struggle with Portugal.

The bourgeoisie white european portuguese want to keep the black people of Mozambique working very hard for starvation wages ($52.50 annually) picking cashews and other things. The Portuguese have ben very fierce about this for a long time so some black sisters and brothers got together on September 25th, 1964 and formed FRELIMO. (Frelimo stands for Frente de Libertacao de Mozambique) got very close to the people and said, "let's get together and oust the pig!". Everybody dug it so the armed struggle started.

The Portuguese were driven up against the wall despite the fact that they get planes from Amerika, bombs and bombers, from NATO and 40,000 mercenary troops to burn villages and kill everyone black. To pay for their ugly imperialist war, the Portuguese trade with other white nationalist countries like father's Amerika. Cashew trade is only one example.

Back in Portugal, the people are beginning to rise up against the government. Young men flee to France to resist the draft. High school and college students demonstrate. Small groups of anti-colonialists sabotage aircraft and bomb sabotage aircraft and bomb military installations. The government is more and more isolated and repressive. The people's movemennt within grows but the people of Mozambique pay very highly. International support is the pressing need for the guerillas to win.

After considering these facts, the workers at the bakery quickly decided to quit using any more cashews in granola. To do otherwise is to oppress our sisters and brothers in Mozambique during this critical time. Get it together! Join the resistance against all third world stuff ripped off from the people! Genuine social, cultural political, economic revolution starts deep in our hearts, stomachs, and heads.

SAME ENEMY!
SAME FIGHT!
WORKERS OF THE WORLD UNITE!

WHOLE FOODS

2502 1ST Ave. So.

whole grain breads and granola from the peoples bakery...fresh vegetables & dairy products daily, and other good stuff from the north country coop.

open 10:00 to 10:00 monday--saturday and from 10:00--6:00 on sundays.....

CALENDAR OF PUBLICK EVENTS

frydaze 1

"FREAKS" Tod Browning's 1932 horror classic plus Chapt 1 of 'ADVENTURES OF CAPTAIN MARVEL", Piper Film, 8 & 10pm & midnight, $1

"STAGECOACH" (1939) John Ford western with John Wayne, Xanadu, 8 & 10pm $1

W.C. FIELDS, 6-one reelers – "California Bound", "The Big Thumb", "Circus Slicker" & others, Flick Movie, 7:30, 9:00, & 10:30pm, $1

EARTH KITCHEN, in Newman Center (17th & University SE) prepares a meal of natural & mostly organic awareness promoting food to feed the body, soul and spirit of the people. Open 6pm–9pm every Friday night.

"THE BOYS IN THE BAND", about the N.Y.C. homosexual sub-culture, Theatre in the Round, 8:pm, $3, $2, students.

SIGMUND FREUD'S AMERICAN DREAM MACHINE...AND OTHER ABBERRATIONS" the new show at Brave New Workshop – Henn., 8 & 10pm, $2.75.

"GROOVE TUBE" closed circuit TV show, satire on TV, at the new Brave New Workshop on Washington, 8 & 10pm

"BETTY BOOP" & "OUR GANG" Acme Film, 8pm, 10pm & midnight, $1

"MAGICAL MYSTERY TOUR" Beatle's color flick, Flem-Film Society, 7:30, 9, 10:30pm, & midnight, $1

"SHADOW OF A DOUBT" Alfred Hitchcock film, Bijou, 8, 10pm & midnight $1

STEVE KLATT & GARY HEIL – folk duo, Riverside Cafe, 9pm, $1

CHARLIE RUSHTON & MARY DUSHANE, guitar-fiddle, Extempore, 9pm, 75¢

BENEFIT CONCERT for Geo McGovern, with Warren Beatty, Sam Lay's Blues Revival, Sorry Muthas, & Floyd Westerman, at Melby Hall, Augsburg College, 8pm, $2, tickets at the Extemp.

saturdaze 2

"FREAKS" & "CAPTAIN MARVEL", see Friday.

"SUNRISE" (1927) F W Murnau's long-lost love-murder drama, beautifully photographed, Xanadu, 8 & 10pm, $1

W C FIELDS, see Friday.

"THE BOYS in the BAND" see Friday.

NON-VIOLENCE & SOCIAL CHANGE – lectures & workshops with Carl Zietlow, put on by Minn Fellowship of Reconciliation, Hamline Methodist Church, St. Paul, registration, 9am.

"SIGMUND FREUD'S AMERICAN DREAM MACHINE....." 8, 10pm & midnight, see Friday.

"GROOVE TUBE" see Friday, 8, 10, 12.

"BETTY BOOP" & "OUR GANG" see Friday.

"MAGICAL MYSTERY TOUR" see Fri.

"SHADOW OF A DOUBT" see Friday.

MARY DUSHANE & CHARLIE RUSHTON, guitar & fiddle music, Riverside Cafe, 9pm, $1

MAX SWANSON & DEAN GRANROS, at the Extempore, 9pm, 75¢

sundaze 3

RON WRIGHT & LEE DUVLEA speak on Astrology at Gnostica Bookstore, 3pm FREE

"FREAKS" & "CAPTAIN MARVEL" 7:30 & 9:30, see Friday.

W C FIELDS 7 & 9pm, see Friday.

POETRY READING at Guild of Performing Arts, 8pm.

"BOYS in the BAND" see Friday.

MIRO SCULPTURES exhibition opens at Walker Art Center today, 50¢

"SIGMUND FREUD'S DREAM MACHINE" 8pm, see Friday .

"GROOVE TUBE", 8pm, see Friday.

"BETTY BOOP" & "OUR GANG", 8pm, see Friday.

"MAGICAL MYSTERY TOUR", 8 & 9:pm, see Friday.

"SHADOW of a DOUBT", 8pm, see Friday.

NEW RIVERSIDE CAFE – closed for moving day.

US PIPE – "music to watch the end of the world by", Extempore, 9pm, 75¢

FALL PICNIC of the Theatre of Communities, 'Plays & Games", Loring Park, 1–5pm.

mondaze 4

W.C. FIELDS, 6-one reelers, Flick, 8pm $1.

OPEN STAGE at the "Whole" in Coffman Union, 7:30, 25¢.

ADDRESSES:

EXTEMP COFFEEHOUSE 325 Cedar Av.
RIVERSIDE CAFE 1900 Riverside Av.
GUILD OF PERFORMIN ARTS 504 Cedar Ave.
CEDAR THEATRE 416 Cedar Ave.
BRAVE NEW WORKSHOP 2605 Henn. So.
the new BRAVE NEW WORKSHOP 1425 So. Washington Ave.
GNOSTICA BOOKSTORE 1414 Laurel Av.
FLEM-FILM SOC. 1661 Grand Av St Paul
XANADU FILM 1425 University Av SE
PIPER FILM CLUB 3404 Lyndale
BIJOU FILM 2829 Hennepin Av. S.
ACME FILM 7½ E. 26th St.
THEATRE in the ROUND 245 Cedar Av.
WALKER ART CENTER Vineland Place
GUTHRIE THEATRE Vineland Place
MPLS AUDITORIUM 1403 Stevens Av.
ST PAUL ARTS & SCIENCE CENTER 30 E 10th, St Paul

HOUSING GUIDE!

THIS SPACE is available FREE to anyone who has or knows of apts, houses, or farms for rent or sale, also those in need of such.

15-ROOM STUCCO BUILDING in Waverly, 2 blocks from lake – fresh clean air, 336 3884.

BEAUTIFUL WOODLAND for sale, $40/acre. 10 acre minimum. 336 3884

REHABILITATED OLD MANSION divided into clean rooms. $14 to $16 a week. Must pay 2 weeks in advance. No kitchen or laundry facilities, but has clean linens and friendliness. 10 minute walk from downtown, off-street parking. 2011 Pillsbury So. Call 338 9601.

2 GIRLS looking for 4 or 5 bedroom house. Need 2–3 roomates, just sisters. Your own room, no hassel. Call Chris during day, 333 0443.

EARTH KITCHEN people looking for a house on or near the East or West Bank. Any people interested in living with or becoming involved in the Earth Kitchen, please call 339 6077 or come to the Earth Kitchen (Newman Center, 17th & University Av SE) on Friday evenings.

The Original BULLETIN BOARD!

NORTH COUNTRY COOP stockholder's meeting at the People's Center Gym, 20th & Riverside on what's left of the West Bank. October 8th, 7:30. It's a potluck, so bring some food & chopsticks & a bowl.

MR. PIPPIN is still up for grabs. And he's still a big beautiful black & white longhair neutered male cat. Call 333 8406 or 333 3717 if you want him.

PEOPLE'S PANTS, men's & women's handmade pants for sale. Men's sizes 30", 33", & 36" waist. Soon to have 27" waist. $4.50 plus 10%. Roughly $1.50 for material & $3.00 for labor. Basement of North Country Coop, 2129 Riverside Ave.

RESURRECTION VOLKS COLLECTIVE will do inexpensive VW repairs. Parts & tires at wholesale plus 10%. Andy or Paul, 226 0124.

DESPARATELY NEED 2 church pews – cheap or free. Beth – 722 5055.

I'VE GOT a Slim-Gym in good condition. Worth $109. Selling for $60. Call Dori, 338 9601.

WANTED: All white kitten. Contact Angel at the Electric Fetus. Good home.

FREE KITTENS: 1 beautiful calico female & 1 spunky grey tabby male. Around 10 weeks old & box trained. Call Annie or Alan at 332 3602.

RAY W DEEF: Call Sherry, 521 5266.

GUITAR AMP REPAIR: Very reasonable, free estimates. Guaranteed. Special group service available. Call 729 3396, LeRoy Brown.

HI! GREETINGS from CHINA BOOKS & PERIODICALS in San Francisco (at 2929 24 St., Ca. 94110). This fall's a good time to know more about China--and Vietnam. We handle about everything that's good for information and decoration: books, magazines, badges, posters--Mao's Quotations at 35¢ and Ho's Prison Diary at $1.25, and 1000 other titles. Generous discounts on quantity orders. Free catalog.
Gung Ho!

'46 FORD PICKUP truck. For sale: parts or truck. Needs valve job. New: 6-volt heavy duty battery, distributor, plugs. Flathead V-8 engine. See at Freedom House Garage, 4th & Broadway, or call People's Company & ask for Shirley W. or Chris A. 721 7205, or come to 2638 17th Ave. So.

EARTH KITCHEN needs volunteer workers to help cook, early Friday afternoon and also help serve Friday evenings from 6–9pm. Free meals & leftovers too. If interested, come to the Earth Kitchen (in Newman Center) 2:00pm, Friday afternoon.

Tuesday 5

W C FIELDS, see Monday.

"THE DOCTOR'S DILEMNA" (1958) directed by A. Asquith, with Leslie Caron & Dirk Bogarde, Walker Art, 8pm, $1.50.

"SIGMUND FREUD'S AMERICAN DREAM MACHINE...AND OTHER ABERRATIONS", 8:00pm, see Friday.

"GROOVE TUBE" 8 pm, see Friday.

OPEN STAGE – New Riverside Cafe opens at their new place at 329 Cedar, 9pm, 25¢

HEVY GUNZ at the Whole, 7:30, $1

the a & t theatre will be conducting an open workshop tuesday evenings at 7:00. workshops will consist of exercizes, improvisations, and anything else people want to do, and anyone interested in political theatre is invited. one possible project could be a weekly people's news interpretation on the nicollet mall.
place: chateau, 13th ave. and 5th St. S.E. in dinkeytown
contact: Lois Hanson 822-8230
Anne Clark
Ray St Louis 722-9271

whensday 6

W C FIELDS, see Monday.

"SIGMUND FREUD'S AMERICAN DREAM MACHINE...", 8pm, see Friday.

"GROOVE TUBE", see Friday, 8pm.

JACK COHEN, 12-string guitar, New Riverside Cafe, 9pm, 50¢

SEAN BLACKBURN – folk music at the Extempore, 9pm, 50¢

MULFRED Q SIBLEY talks about "Contemporary Problems in Politics, Extemp, 8:30

CHRIS SMITHERS at the Whole, 7:30, $1.

THIRSTAY 7

W C FIELDS, see Monday.

DUTCH MASTERPIECES of the 18 CENTURIES opens today at the Ins of Art, 106 paintings & drawings,

SURREALIST SERIES – films by Ma Hans Richter, Rene Clair, Germaine at Walker, 8pm, $1.50

"SIGMUND FREUD..." 8pm, see Frid

"GROOVE TUBE", see Friday, 8pm.

"TARZAN" – Johnny Weismiller's firs film as Tarzan, Bijou, 8pm, $1.

THE BALDING BANJO CO., folk-country-rock, New Riverside Cafe, 9pm, 50¢

MICHAEL HARLAN, Extemp, 9pm. 50¢

CHRIS SMITHERS, see yesterday.